THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, and he will not hear" (ISA. 59 : 1, 2).

No. 3, Vol. LXXXV. Thursday, January 18, 1923. Price One Penny.

"MORMONISM," THE RESTORED GOSPEL OF CHRIST.

(Continued from page 22.)

LET me state to our friends who are with us to-day that it is the contention of the members of the Church of Jesus Christ of Latter-day Saints that the Gospel was restored to the earth, in its fulness, power and authority, and as a result of the ministration of heavenly personages. The prophecy of the Apostle John, to which I have referred, it is claimed was fulfilled by the visitation of a heavenly messenger to Joseph Smith, who was raised up by God as a prophet and through whom God spoke to the children of men. I know this view has provoked derision and scorn and brought upon the "Mormon" people severe criticism and condemnation. It is contended by many of the Christian world that revelations were proper in ancient times but that soon after the death of the Savior further revelations ceased. It is somewhat remarkable that men who accept the view that God can speak to his children and has spoken to them and revealed his mind and will for their guidance, should, when the problems of the world are greater than in other ages, and when the necessity of guidance and revelation is as great as in any past age, take the position that God should withdraw, and, indeed, has withdrawn himself from his children and has left them to their own devices and interpretations of revelations which have been given in the past.

It would seem, if revelations from God were regarded as necessary in past ages, and were given to his Church or to the members of his Church, that the character ascribed to God and the attributes with which he is invested would call for a continuance of revelation to his Church and inspiration for the guidance of his

children. The Scriptures speak of God as unchangeable, of the permanency and immutability of the truths which came from him. If this view be accepted and revelations were given by God to his people in the past, it would seem reasonable to expect a continuance of his divine manifestations.

As members of this Church we do not accept the view that revelations have ended, but on the contrary we affirm that revelation from God is essential now and in the future for the guidance of his Church. Our Christian friends concede that God spoke to Moses and the prophets of old, and revealed himself to Paul, and to others in the days of the Savior, but they contend that with the death of Christ, or immediately following his crucifixion, the "heavens were sealed" and the children of men were no longer entitled to the voice of God and his revelations to guide their actions or to direct his Church. This view we believe is in contravention of the Gospel and of the revelations given by God in the past. We contend that as God spoke to his children anciently and revealed his mind and will for the direction of the people, he is ready and willing to manifest himself in this and in all future ages.

If God spoke to men anciently, why may he not speak to men in this day? If his Church was guided by revelation in other days, why should not God's Spirit and inspiration guide and direct it in this day? If prophets and apostles and revelators constituted in part the organization of the Church of Christ, why should not his Church in this day be similarly constituted? In the days of the Savior revelations were imparted to guide the Church. Men were commissioned with authority from on high to preach the Gospel of Jesus Christ and to minister in the ordinances of the Church. Men were called to the apostleship and were sent forth to preach the word of God. The priesthood, to which reference is frequently made in the Old Testament, was recognized as indispensable to the organization of the Church in Christ's day, and, as I have stated, men were called and ordained to officiate in the Church.

The contention of the members of this Church is that the Gospel in its fulness and power has been restored to the earth and the fundamental principles of Christianity, many of which have been forgotten or rejected by the world, have again been restored for men's salvation.

"Mormonism" seeks to round out and perfect a fragmentary Christianity. It seeks to bring into accord and union all Christian peoples and to prepare the world for the second advent of Jesus Christ. There have been some who have been unwilling to concede to the members of this Church the appellation of "Christians."

"Mormonism" is essentially the religion of Jesus Christ because it recognizes the principles which he taught and justifies its existence upon the ground that there has been a departure, or

apostasy, from the Gospel as announced by Jesus, and that the restoration of that Gospel was essential for the accomplishment of the purposes of God. If Christianity means the faith or religious system which embodies the principles announced by the Savior, then "Mormonism" answers to that description. If the Church of Christ as he established it is the test of Christianity, then we insist that the Church of Jesus Christ of Latter-day Saints answers such test.

Christ taught the fatherhood of God. He accepted the view of a personal God and declared that he was the Son of God. The Apostle Paul, the great expounder of the Christian faith, shows the relation of Christ to such faith and makes clear that through the blood of Jesus Christ life and immortality are brought to light.

There must be fundamentals upon which Christianity rests. It is conceded by those who accept the Christian faith that among these fundamentals are the existence of a personal God who is the Father of the spirits of all flesh, that Jesus Christ is the Son of God and died for the sins of the world, and that through his death, resurrection from the grave will come to all. Moreover, it is a part of the Christian faith that there must be a Church organized of God and guided by revelations from on high, and that within the Church will be found ordinances, rules and regulations for the discipline of its members and execution of the purposes of the Church.

What the world needs to-day is not less revelation from God but more revelation and inspiration. There is needed in the world more of faith in God and in Jesus Christ, more of love and charity and fellowship, and diminution of the selfishness and sinfulness so prevalent in the world. There is needed more of the spirit of true Christianity and less of the philosophy and dogmatism and empty forms projected by the wisdom of man. One would suppose that everywhere people would welcome a faith which seeks to promote the ideals, the principles and the spirit of the primitive Church, and which affirms the continuity of revelation and the fulfillment of the prophecies made by the servants of God in the past. Those who believe in the inspiration of the Bible and look to it for direction in their religious activities should welcome a message declaring that the heavens have been opened, that God has manifested himself in this dispensation and has revealed the Gospel to vitalize the faith of the people and give to them an enduring structure which will bring all men to a knowledge of the truth.

It has been contended by critics of modern Christianity that many of the essentials of the religion of Jesus Christ as expounded by him do not find expression within the teachings and practices of Christian organizations. Attention is called to the fact that Christianity, as properly interpreted, affirms the existence of a

personal God and the vicarious atonement of Jesus Christ. But, as pointed out, many adhering to Christian churches repudiate a belief in a personal God, in the monotheistic faith which has been handed down from the Scriptures and which constitutes the corner-stone of Christianity.

The character, the nature, the form of God, these are all involved in bewildering uncertainties in many of the teachings of modern sects. I have heard Orientals, who sought to know the nature and character of the Being whom Christians worship, express surprise and indeed bewilderment at the conflicting views presented by Christians upon this question, as well as upon vital and fundamental principles of the Christian faith.

There are ministers occupying positions of responsibility in Christian churches who deny the divinity of the mission of Jesus Christ and the personality of God. Indeed it is not uncommon to hear it affirmed by professed followers of Christ that it is superstitious folly to believe that Christ died for the sins of the world, that he emerged from the tomb as a resurrected being and ascended on high to reign with the Father. That view, to my mind, is a repudiation of Christianity. If the Bible is true and there is a Christ, if he died for the sins of the world, and if the bonds of death were broken and he was resurrected, then those who accept that view must accept as a necessary corollary that through him resurrection and eternal life will come to those who follow his faith. Moreover, they must accept the view taught in the Scriptures, that a millennial day will dawn and peace and righteousness will come to the earth and cover it as the waters cover the mighty deep.

In the midst of the conflicting views in the Christian and in the non-Christian world, in a day of religious phyrronism it seems to me that God-fearing men and women everywhere would look with interest upon the declaration that God has again spoken and established his Church and conferred upon men the authority and power by which they may minister in the ordinances of the Gospel and become God's ambassadors to the nations of the earth. All should welcome the announcement of principles having for their object the union of the world in the bonds of Christian fellowship.

Is it not time that there should be a renaissance of Christianity in the world? Should there not be a revival of faith in God and in Jesus Christ, the Savior of the world? If one reads the recent books emanating from scholars and thinkers which deal with the serious problems of life, political, religious and social, he must be impressed with the fact that there is a spirit of depression, indeed pessimism, running through them all—a spirit of unbelief in the permanency of human society and in the integrity of the social organism. Political writers, in their discussion of the post-war problems, perceive the reactions that are taking place

throughout the world, and declare that there is a departure from the ideals that inspired the people when our nation entered the World War.

They recognize that at that period in our history there was abroad in the world a spirit of faith, indeed of exaltation: that men seemed to have been caught up into the mountain of transfiguration as it were, and that there was an irrepressible longing for world solidarity, for the triumph of justice and righteousness and freedom. Attention is directed by these writers to what they feel are regressions and the flowing out of the tides which carried Christian nations forward. Many declare that the concepts regarding the fatherhood of God and the brotherhood of man, and the entering upon a better and a brighter day, have been lost sight of by the people, and that a spirit of crass materialism seems to be clutching at the very heart of the world. These writers insist that a reactionary spirit has taken possession of the world, which manifests itself in selfishness, in a narrow and jealous nationalism, in a sordid individualism, in retrogressive policies and practices, inconsistent with the liberal and altruistic spirit of Christianity, which tends to bring together in the bonds of love and affection the peoples of all climes.

I have in mind some of these writers who are discussing economic and industrial problems, and they declare there is nothing in the industrial and social life of the world that promises relief from intolerable conditions and from threatened fierce and recurring industrial and international conflicts. Some insist that as wealth increases unjust laws concentrate it in the hands of the few; that with the development of mechanical appliances and devices, which result in the diminution of human labor in the production of needed commodities of life, less benefits and advantages are enjoyed by the mass of the people.

Attempts are made by some writers to prove that the products of human toil, as a result of unjust laws, add to the fortunes of the few and bring no corresponding gain to the toiling masses and the producers of wealth. They insist that invisible forces exercise power and control national and international policies which divide peoples and promote international unrest, which will eventuate in armed conflicts. Indeed some writers declare that the collapse of civilization is imminent. Mr. Irwin warns us of impending conflicts which will destroy nations and overwhelm the world. Mr. Stoddard, in his work entitled "The Rising Tide of Color," in startling language depicts the threatened conflict between the Occident and the Orient, which may culminate in the destruction of civilization. We know that the Orient is in a condition of ferment, and no one can foretell what will occur when the one billion Orientals shall organize and assert their influence and power throughout the world. I might add, in parenthesis, that the Oriental peoples are amenable to kindness

and the spirit of brotherly love and affection; they are looking to the Christian nations with a view to determining whether there is to be found within them those principles of justice and freedom and morality which promise progress and development.

Other writers are attempting to fathom what they denominate the "mystery of life," but they find nothing hopeful, no prospects inviting, no fields which are alluring. One writer declares that the blind forces of nature, operating biologically, have led man to the maximum stature of intellectual and moral power, and that retrogression and a reversion to primitive types are inevitable.

One would think that a Frankenstein had been created which was to devour civilization and humanity.

And writers in the religious field fail to bring solace and assurance and faith to the hearts of the world. Infidelity, agnosticism and destructive scientific theories are taking the place in too many religious circles of devout and earnest teachings concerning Christ and his mission and the verities which underlie the social structure.

I was interested yesterday in reading an article in one of our leading magazines, written by one of our Salt Lake women. It is a striking paper and contains food for serious thought. The authoress presents a keen analysis of the tendencies found in universities and in the teachings of the hour. If I interpret correctly the message of this writer, it is that many of the evils which we perceive in society to-day result from an abandonment of the solid foundations which true Christianity lays.

There is too much of pseudo science and so-called liberal thought and downright atheism taught in universities and proclaimed in religious and social circles. There is too much emphasis given to the blind forces of nature, to the so-called results of evolution. There is too little said concerning the moral and spiritual forces in the world.

We need in schools, in churches, and in the varied organizations which direct our activities, more of the spirit of faith, of unselfishness, of service. There must be a new baptism, a purification of the hearts of the people, a rededication to the ideals of Christianity and to the kingdom of justice and righteousness and morality which, in the end, must prevail.

(TO BE CONCLUDED.)

THE TREE AND THE STARS.

On a clear night the sky is full of stars. A great tree stands spreading against the heavens. The tree will fall and rot, but the stars will still be there.

And yet to-night the tree spreads itself against the infinite and

blots out a thousand worlds. So falsehoods flourish and for a time conceal the eternal verities.

So ancient frauds like secular oaks grow sturdily through the centuries and seem unshakable, but at last they pass.

Only the stellar truth remains.

So the humbug, the cheat, the scoundrel, the clever and cunning brain—all these have their day. They make us doubt the justice of the gods. They lead small minds to conclude that wrong, if it is backed by wealth, or propagandized by cunning, or built four-square solid by organization, will triumph.

It will not.

At last each forward growth of error returns to its original mold.

And the serene stars shine on.—*San Francisco Examiner.*

FAITH.

It is faith that bridges the land of breath
To the realms of the souls departed,
That comforts the living in days of death,
And strengthens the heavy-hearted.
It is faith in his dreams that keeps a man
Face front to the odds about him,
And he shall conquer who thinks he can,
In spite of the throngs who doubt him.

Each must stand in the court of life
And pass through the hours of trial;
He shall tested be by the rules of strife,
And tried for his self-denial.
Time shall bruise his soul with the loss of friends,
And frighten him with disaster;
But he shall find when the anguish ends
That of all things faith is master.

So keep your faith in God above,
And faith in the righteous truth.
It shall bring you back to the absent love,
And the joys of a vanished youth.
You shall smile once more when your tears are dried.
Meet trouble and swiftly rout it;
For faith is the strength of the soul inside,
And lost is the man without it.

EDGAR A. GUEST.

IT is not required of every man and woman to be or to do something great; most of us must content ourselves with taking small parts in the chorus, as far as possible without discord.—HENRY VAN DYKE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JANUARY 18, 1923.

EDITORIAL:

CHRIST'S TEACHINGS REGARDING RIGHT THINKING.

HOWSOEVER men may disagree as to whether Jesus Christ did or did not teach a definite system of doctrines, they must unite in accepting the fact that he taught the virtue of right thinking, and condemned most vehemently the evil of wrong thinking. "With him the deadly sins were not neglect of the ritual, nor even crimes punishable by the laws of all the civilized nations, but wrong ideas, motives, and feelings." With him a man's character depended not so much upon what the man said and did as upon the thought behind his words and actions. He made clear the fact that what a man thinks *when he doesn't have to think*, in all cases determines the man's character. "As a man thinketh in his heart so he is."

Upon this basic principle of right thinking and right feeling are founded the Saviour's teachings regarding man's duty toward his neighbor. "Anger unrestrained, like murder, deserves to be punished, he declared, before the local courts. Anger that leads a man even mildly to condemn his brother is a crime that might well be tried before the supreme court of the nation. Hot passion that impels a man to strike a revengeful blow at his brother's reputation is a crime that must be judged before God's judgment throne. As a matter of fact, none of the three crimes were recognized as such by the Jewish law. Passion that flamed only in the heart could not be punished by the state. It was not a law but a principle that Jesus proclaimed: the supreme crime against one's self and against society is to cherish anger, even for an instant; much more to intensify it by giving the slightest expression to the feeling of hatred toward another."

Measured by the true standard of these teachings how many of these people are truly Christians who are fanning the flame of hatred and enmity toward their neighbors, the Church of Jesus Christ of Latter-day Saints? Many of them, it is true, do not stop to analyse the source of their enmity, and sincerely believe, as Saul of old, that they are doing God's will in persecuting the saints of God. There are those, however, and among them are some ministers, who are capable of understanding the evil effects of hatred and jealousy. They know that such feelings ever lead

to violence, and that the thoughts themselves as well as the deeds resulting from them are unchristian in character. Hate, enmity, jealousy, ill-will, tolerance, forgiveness, love—these indicate, as signs on the barometer indicate heat and cold, the degree of the true spirit of Christianity possessed by the persons who manifest them.

In Adelaide, Australia, there lives a man who has lost his sight. Several years after his affliction came upon him he became converted to the Gospel of Jesus Christ as revealed through the Prophet Joseph Smith. He is self-supporting, succeeding financially, seems happy and contented, and is in many ways a remarkable man. His brother-in-law, a minister in the Church of England, refuses even to talk to him on the sole ground that the sightless man is a Latter-day Saint. With the utmost compassion for his brother-in-law, he said one day, "Physically I am blind; but spiritually I know that I see the truth. As my brother-in-law thinks I am spiritually blind, I have kindly asked him to lead me into the light, but he has turned against me because I have joined the Church. I understand why he does so, and, therefore, can forgive him for choosing to ignore me." Measured by the standard of kindly feelings, which one of these men is the true Christian?

Near Newcastle recently an elder was distributing Gospel tracts from door to door. His motives were pure. He sincerely believed that he had a message of vital importance to every person in the world. Important or unimportant, it certainly could do no one any harm. But whether his message did or did not possess virtue, his thoughts and feelings toward his fellows were in keeping with Christ's teachings regarding man's duty toward his neighbor. Seeing the elder tracting, a gentleman—I shall call him such, though he does not deserve the title—said:

"What are you doing?"

"I am distributing Gospel tracts," was the reply.

"Are you a 'Mormon' elder?"

"Yes."

Without the least provocation the man, pale with rage, then raised his cane and assaulted the elder, whose first impulse, naturally, was to knock the offender down, which he could readily have done. However, he controlled himself, and received several blows without retaliating. He wisely held his ground, however, and continued his tracting. The would-be defender (?) of Christian principles walked away, his heart still filled with a bitterness made only more intense by his unjustified attack. Judged by Christ's standard of right thinking which one of these men is the true Christian?

These individual cases are but typical of the spirit often manifest by groups and organizations in society. The passion that prompts or impels a man to strike his brother is the same as that

which impels organizations to hate and despitefully to use one another, or that drives one nation to seek the overthrow of another. All such actions are unchristianlike, and merit the condemnation of a righteous God.

Man is prone to entertain wrong thoughts of his neighbor and to pass judgment upon his fellows, little realizing that to judge righteously requires the wisdom of divinity. The world will be happier and more Christ-like only as it cherishes right thinking and makes applicable in social life and particularly in religious circles the injunction of the Saviour:

> Judge not, that ye be not judged, For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
>
> And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? . . .
>
> Thou hypocrite, first cast out the beam of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

D. O. M.

TEN REASONS WHY I PAY TITHING.

THE following ten reasons why he pays tithing are given by Dr. George H. Brimhall, President Emeritus, Brigham Young University, Provo, Utah:

I will present ten of my reasons for paying tithing. I do so—

1. Because I want to be able to pray consistently; pray for Zion, her protection and prosperity; pray for the leaders of the Church that they may have influence and power; pray thus without the smiting consciousness of having done nothing to prosper Zion or to help her leaders.

2. Because I want to be able to partake of the Sacrament consistently. The partaking of the bread is an ordinance by which I witness unto God, in the presence of the people, my willingness to keep the commandments of the Lord. He has commanded a payment of one-tenth of my interest annually.

In the partaking of the water I witness that I remember the Lord, and I am spiritually admonished to remember the Lord in my tithes and offerings.

3. Because I want the joy-giving consciousness of being a square-deal business partner with my Father in Heaven. My contract with him is: One part for him and nine for me with his blessing. Non-tithe paying is scripturally stamped as dishonesty of a high-handed type.

4. Because I want to be fair with my group by bearing my share of the group expenses. You know, perhaps, what it means to have a fellow on a trip that "just won't put up." He who can and won't is a slacker, and deserves neither the respect nor the sympathy of his comrades.

5. Because I want the welfare that can come only through material community growth. The history and the destiny of the Church of which I am a member is the achievement of great things. I want to feel that I am a part of its prosperity, material as well as spiritual; I want to know that my efforts are registered on the walls of its temples, on its meeting-houses, its school buildings and hospitals, as well as in the spread and defense of its doctrines.

6. Because I want to live the law of social equity This law provides for everyone to be helped according to his needs. Tithing is one of the great financial levelers. A universal living up to it would prove that "There is enough for all and to spare."

7. Because I want the thrift habit that comes from tithe-paying. The tithe-payer is a good spender but not a careless one.

8. Because I want will training that tithe-paying gives. Weak wills will not will to pay their debts of honor first.

9. Because I want the prosperity that marks the tithe-paying class of the members of the Church. As a rule the tithe-payers are in the ranks of helpers in the community; they are not only generous but they have something with which to be generous.

10. Because I want the record of my conscience, the records of my people and the records of my God to testify of my sincerity in the advocacy of the Church slogan, "Every member a tithe-payer," and I do want always to be a member.

A NOBLEMAN had promised a subscription towards the building of a church, but when the time came for the payment the money was not forthcoming. Archdeacon Allen wrote for it. Receiving no reply, he wrote again and again with no effect. He then called, and, after being kept waiting, was admitted to an interview. On the man refusing to pay his subscription, Archdeacon Allen said: "As I hold your promise, I shall put your lordship into the county court." A cheque for the amount was then written. The Archdeacon took it, and saying solemnly, "God loves a cheerful giver. He has no regard for offerings extorted by fear," tore it up, threw it into the fire, left the room and went from the house. The money was afterwards sent to him with an apology and was gratefully accepted.

FOUR-THOUSAND-YEAR-OLD SECRET OF BABYLON.

A BABYLONIAN clay tablet dating from 2,100 B. C., which has been deciphered at the University of Pennsylvania, contains what is claimed to be the original source from which the Hebrews obtained the Bible story of the Garden of Eden.

It represents Adam as expelled from Eden, not as a punishment, but to prevent him obtaining God-like knowledge.

The tablet, in the Sumerian language, belonged to the library of the temple at Nippur, where the University of Pennsylvania expedition has excavated several thousand tablets. Professor Edward Chiera, of the university's department of Assyriology, who deciphered the tablet, says that the account of man's fall is in the form of a dialogue between a man and a god.

It resembles the Bible story (says a *Daily Express*, New York, correspondent) in its references to forbidden fruit, man's disobedience, man's unlawful attainment of knowledge, his expulsion into the desert, and his compulsion to labor. Man's adoption of clothing in consequence of his new knowledge is indicated, but there is no allusion to a serpent or tempter.

Here is Professor Chiera's literal translation of God's message to the first man as recorded on the Babylonian tablet:

Thy humanity, thy body, has not been freed. For mankind words of wisdom are not. Finish thy weeping. The plant which frees from death inferior beings thou shalt not take.

As an outcast thou shalt not return to My field for irrigating it. As an outcast thou shalt not return to My field for working it. As an outcast thou shalt not return to the land for working it. As a hunted one thou shalt not return.

Go, work the land. Raise food for eating. . . . Humanity, thou art to know abundance.

Professor Chiera points out that God's speech apparently ends in the blessing on man, which supports his interpretation of the story—that Adam was driven from Eden to prevent him obtaining food which might make him immortal.

SELF-PITY.

One of the easiest things in the world for a man to do is to pity himself. Self-pity is one of the oldest dodges on earth and the oldest gag in the world. People as a rule do not extend much pity to a man who pities himself. The man who fails and has the will-power to buck the line in spite of all obstacles is the man who, if he fails again, deserves and will get sympathy. So if you have any time to spare don't waste it feeling sorry for the man who is always feeling sorry for himself. If you have any tears to shed do not share them with the man who is perfectly capable of shedding his own tears, and who always has a large and ever-ready supply on hand. You would not give a man a drink of water who has charge of a water-cooler. Therefore, do not furnish tears to a man who is continually pitying himself, he doesn't need them.—*The Pioneer.*

The man who gets angry suffers more than the person who is the object of his wrath.

THINGS WORTH NOTING.

In an address which he delivered in London, on the 4th inst., Dr. Edward Lyttleton, the famous erstwhile head of Eton, said that among the whole of the working classes, without exception, they would find the idea of discipline had completely vanished. He had heard people say before their boys that they did not intend to contradict a single inclination. If that went on uninterruptedly for fifty years, his private conviction was that this country would be doomed. Discipline had practically gone as reaction from the old days in which it was hard. It is now too soft, too easy.

Dr. Charlotte De Gondier Davenport, 96 years old, of Philadelphia, U. S. A., the mother of eleven children, the eldest of whom, the Prince Dolgoruki, of Paris, who recently celebrated his eightieth birthday, says that if women followed simpler rules of health there is no reason why they should not live to be 150 years old, instead of getting old at 40—through overeating and failure to obey nature's first law, which is that every woman should devote her life to looking after her husband and her children. Dr. Davenport, who says she feels like a woman of 40, gives the following advice for keeping young: Eat as little as possible. Do not eat meat. Eat raw vegetables. Drink plenty of water. Take plenty of exercise and perspire freely, but not in a Turkish bath. Do not worry."

At Moscow's Christmas anti-religion demonstration a figure called "Almighty God" was burned in a bonfire, while hundreds warmed their hands in the bitter cold night and danced Russian folk dances. A procession numbering several thousand carried a hundred effigies of the leaders of the world's religions—Abraham, Moses, Buddha and Confucius, Mohammed, Osiris, St. Gabriel, St. George, the Virgin Mary, and Jesus. Amongst the figures burned was one labelled "Jehovah," looking like a burlesque stage type of Jew. The figure called "Almighty God" was an enormous straw dummy, carrying gold bags in one hand and a cross in the other. The demonstration concluded with a mock Salvation Army meeting, drum beating, imitation hymns, and a mock sermon. It was declared that the purpose of the demonstration was to break the chains which enslaved Russian peasants to the church.

"A Churchman," writing in the *Liverpool Post and Mercury* of the 11th inst., says: "Complaints from parsons are never ending regarding the falling off of attendance in their churches, but they do not seem to realize that the cause is entirely to be attributed to the manner in which the services are conducted. Some of the clergy appear to think their personal adornment should attract, others that the performance of cathedral music (badly rendered) should induce the multitude to attend. Sensible men and women, however, require something more than these trifles. What is characteristic of almost all the churches is a rapid rehearsal of the prayers, amounting almost to blasphemy. I feel certain that if the clergy were to address an earthly tribunal in the way in which they petition Almighty God they would be regarded as insane, and handed over to the authorities to be dealt with. This is by no means an exaggeration, I assure you."

FROM THE MISSION FIELD.

Correction.—In the report of the re-organizing of Liverpool Relief Society, which appeared in the *Star* of the 4th inst., it is stated that Sister Jessie Easter had been appointed secretary. Sister Easter is organist. The secretary is Sister Winnifred Willis.

Releases and Departures.—The following missionaries were honorably released as traveling elders in the British mission and sailed for home on the 12th inst., per s.s. *Montclare*: James H. Western, president of the Welsh conference; Joseph Crowther, Birmingham conference; John E. Ingles and Thomas Finlayson, Scottish conference.

Baptisms.—On Monday, December 18th last, a baptismal service was held at Varteg, South Wales, Welsh conference. Seven candidates were baptized by Elders Dean W. Bench and Don M. Rees. At a confirmation service held later, the newly-baptized converts were addressed by President James H. Western, who exhorted them to strive to live worthly of the name they had taken upon themselves, that of Latter-day Saint.

Farewell Testimonial.—On Monday evening, the 1st inst., a farewell social, in honor of Elder Russell H. Blood, who had been honorably released from the presidency of the Norwich conference and appointed to labor in the Liverpool Office, was held at 13a. St. Benedicts Street, Norwich. A delightful musical program was rendered, after which games were played and refreshments served. In recognition of his faithful services, the Norwich branch presented President Blood with a handsome leather wallet.

Meetings of Traveling Elders.—The regular monthly meeting of the traveling elders of the Norwich conference was held at 80 Clapham Road, Lowestoft, on the 26th ult., President Russell H. Blood presiding. The missionaries reported their labors and were in turn addressed by President Blood and Elder Joseph Coulam.

Wednesday evening, the 3rd inst., President David O. McKay met, in special meeting, the traveling elders of the Welsh conference. The missionaries gave a report of conditions in their respective fields of labor, after which they were addressed by President McKay. He also presented a plan of work for the year, the carrying out of which, it is believed, will be attended with good results. Elder James H. Western was honorably released as president of the Welsh conference, and Elder Don M. Rees was chosen to succeed him.

A meeting of the traveling elders of the Newcastle conference, at which President James T. Palmer presided, was held in the saints' chapel, West Hartlepool, Wednesday, the 3rd inst. An address on missionary work was delivered by Elder William M. Harris, and helpful suggestions were given by Elder Delbert S. Robison, of the London conference. President Palmer said he was pleased with the work done by the missionaries the past year, and hoped that even greater results would attend their labors this year.

Socials.—In the evening of the 25th ult., a delightful social was given by the Edinburgh branch Sunday-school, Superintendent Thomas Dalgleish in charge. A pleasing program was rendered by the children, after which refreshments were served. A number of pupils were awarded prizes for regular attendance during the past year.

On Tuesday, the 26th ult., the Lowestoft branch of the Norwich conference gave an enjoyable social. Refreshments were served by the Relief Society. Among those present were: President Joseph Conlam, Elders Blood, Petersen, Allen, Tolboe, Aamodt and Bailey. A very pleasant evening was spent.

A social was held in the Woman Suffrage Rooms, Linthrop Road, Middlesbrough, Newcastle conference, Thursday, the 28th ult. The hall was filled with saints and friends from Middlesbrough and other branches. Brother John G. Lickess, president of Middlesbrough M. I. A., had charge of the program, which was carried out to the enjoyment of all present. Refreshments were served by sisters of the branch. Six of the traveling elders were in attendance.

The annual Sunday-school social of the Gateshead branch, Newcastle conference, was held on the 27th ult. President James T. Palmer and five of the traveling elders were in attendance, also a goodly number of saints, friends and investigators. Superintendent Isaac B. Grey had charge of the arrangements, which were carried out in a creditable manner. The program consisted of vocal and instrumental selections, readings, recitations, games, etc., and was greatly enjoyed by all present.

The Sunday-school of the South Shields branch, Newcastle conference, held its annual social New Year's Day, in Windsor Buildings, South Shields. There were one hundred and thirty persons present, among them President James T. Palmer, several of the traveling elders of the conference, and a number of saints, friends and investigators from other branches. Superintendent John G. Foster was in charge. The program, in which the children took an active part, reflected much credit on the organization. Delicious refreshments were served by the sisters of the branch. A delightful time was spent.

On Wednesday evening, the 3rd inst., an enjoyable social was

held at the home of Sister Julia A. Cook, of the Stroud branch, Bristol conference. After a pleasing program, and a short address by President Floyd H. Thatcher, refreshments were served. The proceeds were turned over to the branch Relief Society.

Wednesday evening, the 3rd inst., a social was given by the West Hartlepool branch of the Newcastle conference. President James T. Palmer and all the traveling elders of the conference were in attendance, also a goodly number of saints and friends. A splendid program, prepared by Elders Harris and Brown, was ably rendered, after which Santa Claus appeared and distributed presents among the little folks.

DEATHS.

WALLACE.—Sunday, November 19th, 1922, after a long illness, Sister Merintha Wallace, a member of the Woodhouse branch, Sheffield conference. Funeral services were held November 23rd. The following missionaries were in attendance: President J. W. Ernest Tomlinson, Elders Clarence L. Giles, Ervin Rawlings, Ernest K. Freckleton and Grover K. Mellor. Brother Samuel Gratton, president of the Woodhouse branch, was also present. A short service, conducted by President Tomlinson, was held at the grave. Deceased is survived by her husband and son.

ROBINSON.—November 30th, 1922, Brother Fredrick Robinson, of the Middlesbro branch, Newcastle conference. Deceased was born October 16th, 1884. He was baptized September 23rd, 1897, and was confirmed a member of the Church two days later. At the time of his demise he held the office of deacon. Funeral services were held December 3rd, and were conducted by Elder William M. Harris.

THOMPSON.—December 25th, 1922, Elder Wilford George Thompson, son of George William and Ada E. Breedon Thompson. Deceased was born August 16th, 1899, at Eastwood. He was baptized March 21st, 1908, by Elder John P. Horton, and confirmed the same day by Elder Alfred J. Burdette. Funeral services were held at Eastwood, Thursday, the 28th ult., and were conducted by Branch President William Henry Mullinger. Appropriate addresses were delivered by President Joseph E. Wright and President Mullinger. The grave was dedicated by Elder Elbert R. Curtis.

CONTENTS:

"Mormonism" The Restored Gospel of Christ 33
The Tree and the Stars 38
Poetry: Faith 39
Editorial: Christ's Teachings Regarding Right Thinking ... 40
Ten Reasons Why I Pay Tithing 42
Four-Thousand-Year-Old Secret of Babylon 43
Self-Pity 44
Things Worth Noting 45
From the Mission Field 46

EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.